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PART I

The Present¹

*Greeting of a woman who passes by the house
of her relatives on the way to market.*

Do stay seated, my lady. I (don't wish to)² disturb you, for I'm just passing by your place here to ask about you, whether you are enjoying a bit of the health of our Lord,³ for it's been a while since I've seen your faces. What I have come about is to look into things at the market, for so it is with us who are afflicted (us ordinary mortals).⁴

PART I: THE PRESENT

Resp^a

Oticmìhiyōhuiltì noconētzin notlaçòich-pōchtzin, ca mochāntzinco in otimocalaquīco: cuix titechmotlānēhuilia? auh òtitechmocnēlilì, ca achìtzin tēchmochicāhuilia in tlācatl in totēcuiyo, ca tepitzin tontzōmōcnemì in ītlālticpactzīnco. Çan nō īhui in tēhuātzin, ihuan in nohuèpōltzin in pīpiltzitzintin tiquinmotlānēhuìtzinoa, cuix nō tepitzin quinmochicāhuilia in īpalnemoalōni? cuix nocè itlā ītēmōxtzin ièēcatzin īmpan quihuālmihuālia? Mācihui izçan nican, ca achi onānticatqui; quēnin huel toconmatizquè inic mitzmòtlatoctilia in tlācatl in totēcuiyo?

Nocihuāpiltzin òtinechmocnēlilì, ca nō tepitzin tocontomàcēhuià in ītēchicāhualiztzin in tlōquè nāhuāquè, ca mopāquiltitìcà in mohuèpōltzin, ihuan in mocnōtlācāhuan pīpiltotōntin ca pāctinemì: òtoconmìtalhuì, mācihui izçan nican, ca āchi onānticatqui, ca yè inic tamēchontoxic-

PART I: THE PRESENT

Reply.

Greetings, my child, my dear daughter. You have entered your home; will you stay a while? And thank you, yes, our Lord is keeping us somewhat healthy, and somehow we are scraping along on His earth. And is the Giver of life⁵ also keeping you and my brother-in-law and the children whom you have for a time⁶ a bit healthy likewise? Or has he sent some illness down upon them? Although it is here (in the general vicinity), it is quite a distance (from your house to ours). How are we to know how our Lord is causing you to fare?

Response of the woman on her
way to the market.

Thank you, my lady, we too enjoy a bit of the health of the All-pervasive; your brother-in-law is in good health, and your humble servants, the

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cāhuilia in àmo amocatzinco tihuāllà[t]lānì: mā
xitēchmotlapòpolhuilicān in īxpantzīnco in tlācatl
in totēcuiyo.

[f.1v] *Despidese la que va al tianguetz.*

Tlā oc ximocēhuitzinōcān, ca ye namēchnotlāl-
cāhuilia, tlā oc nontīānquīçò, àco* huel oc ceppa
amopantzīnco nonquīztēhuaz: mā totēcuiyo
amēchmopieli.

R^a.

Mā moyōlicàtzin, òtitēchmocnēlilì, in topampa
timāāquiltìtihuītz: mā ītlā timitztōcxināmictilìtin:
mā totēcuiyo mitzmohuīquili.

* There is a cedilla missing here, a rare mistake in this text.

PART I: THE PRESENT

little children, are healthy. You said that though it is here (in the vicinity), it is quite a distance (from your house to ours). That's why we neglect you and don't come to ask about you. Forgive us, before our Lord.⁷

*The woman going to the market
takes her leave.*

Stay at rest (don't get up). I'm leaving you now. After I've been at the market, it could be I'll come by your place again; may our Lord keep you.

Reply.

Take it easy now. Thank you for having come entering here on our account; don't let us detain you. May our Lord guide you.

PART I: THE PRESENT

Para bien a unos casados.

Ō, noxōcoyōhuāne ōamechmocnēlilī in tlācatl in totēcuiyo, auh in tonāntzin in Xanta ycllexia in techmotquilia in techmomāmālia, inic ōamechmolpili inic ōamechmocētililī, mā ihuiān, mā yōcoxca xonmohuīcatihuian xonmoyacanti-huian: mā onixtlāhui mā ompōpōhui in ihiyōtzin in ŷtlātōltzin in īpalnemoani in īteōyōtzin in ōamēchmāxcātilī in ōamechmonemactilī. Mā īxquich amotlāpal xoconmochīhuilicān nopil-huāne: mā xicmotlayecoltilicān in amoteōtzin in amotlātōcātzin: mānēn anmoxiccauhtin, mānēn tōchtli maçātl iòhui anquitocatin: mā an-motepèxihuìtì, mā anmātōyāhuìtì. In tèhua in ti-tlàpaltzintli canel titzontecon ca tiēlchīquiuh in ōmitzmonemactilī in tlācatl in totēcuiyo in iz cà in ichpōchtzīntli, ca yèhuatl īpan tinemiz ticte-

PART I: THE PRESENT

A trained speaker offers *congratulations*
to a married couple.

Oh my youngest ones, you owe thanks to our Lord and to our Mother the holy church that governs us for tying you together and uniting you. Go conducting and leading yourselves calmly and prudently. Let the words of the Giver of life, his holy thing (sacrament) that He has made your property and inheritance, come to fruition. Exert all your effort (do your best to follow all the admonitions), my children. Serve your God and ruler. Beware lest you neglect yourselves; beware lest you follow the path of the rabbit, the deer; beware lest you fall from a precipice, lest you fall in the river.⁸ You, the groom, since you are the head and trunk of the maiden here whom our Lord has given to you, are to busy yourself and work at what people need, water

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quipanōz in tlein tētēch monec in ātl in tlaqualli in
tōnacāyōtl in tēchōmiyōtia in tēchnăcāyōtia, àmo
ticochtoz àmo tipāctoz, yè tīxtōçōz timotlacuitla-
huīz in mocochiān in monecehuiāyān ticmāmattoz
ticcochìtleuhtoz in mōmōztlae in tlein mochān
mocalìtic tētēch monec: canel yè inic màca çan
tlamāmālli in òtimāmātilōc:

Auh in tēhuātl nochpōchtze ca çan yè nō ìhui
inic tonyez inic tocompializ in quiāhuatl in it-
hualli in tlācatl in totēcuiyo, ca aocmo in pīpīlōtl
in [f.2r] cōcōnēyōtl ticmomacaz, ca yè huel ipān
tīxtōçōz timotlacuitlahuīz in quēnin tichuīcaz
ticòtlatoctiz in mocalìtic. Oc yōyohuaz timēhuaz
tiquichpānaz ticàhuāchīz in īquiāhuac in ithual
in tlācatl in totēcuiyo, niman yè in tētech monec
in ātēxātzintli in tlamātzoaltzintli: niman yè in
mālăcātl in tzōtzopāztli inic tichuellamachtiz
in moquich in òmitzmonemactilì in tlācatl in
totēcuiyo, canel yè inic ticihuātzīntli in mochān

PART I: THE PRESENT

and food, the sustenance that gives us bones and flesh. You are not to lie in sleep and pleasure; you are to be wakeful and take care of things in your resting place (your domicile). You are to be finding out and leaping from your bed to see what people in your house and home daily need, for it is not just any burden that has been put upon you.

And you, my daughter, you are to be the same way in guarding the household of our Lord. You are no longer to give yourself to childishness, for you are to be wakeful and take care of how you conduct and manage things in your house. When it is still dark you are to rise and sweep and sprinkle the entryway and patio of our Lord,⁹ and then also (you are to see to) the food and drink that people need; and then also (you are to use) the spindle and the weaver's reed (or stick), so that you will please your husband whom our

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in mocalitic timotlacuitlahuīz titlāpiaz àmo ti-
tlanēmpolōz, ihuan timopiaz àmo tēuhtli tlàçolli
ticnemītiz, ca ye yèhuātlin inic titlaçòtlaloz ti-
mahuizçoaz. Ō, noxōcōyōhuāne nopilhuāne,
mā īxquich amotlāpaltzin xoconmochīhuilicān,
àço huel cemilhuitzintli amēchonmonemītiliz in
tlācatl in totēcuiyo; ànocè ye iz huītz in itētzin in
īquāuhtzin, ca àmo toconmatì in quēnin mācuil
màtlac ic tonnemì in ītlālticpactzinco. Ca çan
īxquich centētli cencamatl ic namechonno-
tlātlautilia, ic nocompachoa in amomātzin
in amocxitzin, cōcōliztli namēchonnocuītiliz,
nictequipachōz in amīxtzin in amoyōllòtzin,
noxōcōyōhuane nopilhuāne: mā amēchmo-
chicāhuilli in totēcuiyo Dios in īpalnemoaloni.

Auh ca nican ammonoltitoquè in antēnānhuān,
ōanquinmocnēlilique in ītlachihualhuān in tlācatl
in totēcuiyo in amocōzcāhuān in amoquetzalhuān:
àço amocnōpiltiz àço amomàcēhualtiz inic yēctli

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Lord has given to you, for as a woman, you are to take care of things, watch over things, and not let things go to ruin in your house and home; and keep yourself so that you do not live badly and in vice, for this is why you will be loved and honored. Oh my youngest ones, my children, exert all your effort. Perhaps our Lord will give you a long life, or perhaps His punishment will come, for we do not know how we will live in the future on His earth.¹⁰ Only with these few words do I address you and kiss your hands and feet. I (do not wish to) make you ill (with long talking), I (do not wish to) disturb your spirits, my youngest ones, my children. May our Lord God the Giver of life grant you health.

The same speaker to the parents.

And you the mothers¹¹ who are here, the creatures of our Lord, your jewels and quetzal

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qualli quinmòtlatoc̃tiliz in īpalnemoāni: àço īntech azcēhuizquè, àço īntech ampàtizquè, àço ompōpōhuiz, àço onixtlāhuiz in amochōquiz in amotlaōcol in amēlcicīhuiliz: auh in amotlācazcaltl in amotlācahuapāhual àço yēctli qualli quinmoyōllōtiliz in ilhuicahuà in tlālticpaquè, àço īntech ozcēhuiz in amīx in amoyōllo, ihuan àço īntech tzīcuēhuaz tlapāniz xōtlaz cuepōniz in ītlachīhualtitzīnhuān in ītlayōcoxhuān in tlācatl in [f.2v] totēcuiyo inic oncan amonmottazquè amonmīximatizquè: mā yè xicmotēmachilīcan in tlōquè nāhuāque, ytechtzinco ximochixcāyēcān, quēn connonequiltiz in mōztla in huīptla. Ca çan īxquichtzin ic amīxpantzinco niquīça nitlāhuīltēqui ic namechonnonepechtēquilia nictlātlaughtia in amīxtzin in amoy[ō]llōtzin, namēchonnotlapolōltiliz nopiltzīntzine cōcōliztli namēchonnocuītiliz.

PART I: THE PRESENT

plumes (your children) owe thanks to you: perhaps you will be so fortunate that the Giver of life will cause things to go well with them; perhaps through them you will be relieved and cured, perhaps your weeping, sorrow, and sighing will come to fruition,¹² and perhaps the Master of heaven and earth will inspire those whom you have brought up and raised to be good; perhaps through them you will have peace of mind, and creatures of our Lord will split and break off from them, will bloom and flower so that you will see and recognize yourselves in them.¹³ Have confidence in the All-pervasive, be awaiting His future pleasure. That is all with which I awkwardly pass before you, I bow down to and address you. I (do not wish to) distract you (with further talk), my nobles, I (do not wish to) make you ill.

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Tlācatle tlàtoānie notēlpōchtze nopiltzinzine
cōcōliztli nimitzonnocuīlīz nictlapōlōltīz in
tēucyōtl in tlàtòcāyōtl: ca nican quimomàcēhuià
quimocnōpilhuià in monānhuān in motāhuān in
motēucyōtzin in motlàtòcāyōtzin: Cuix imicnōpil
inmàcēhual, inic ĩmpampa timāāquiltìtihuītz,
ītlà mitzmocxināmictilizquè, ōtiquinmocnēlīlī:
tlā quitīmalōcān tlā quimomàcēhuīcān in tēuc-
yōtl in tlàtòcāyōtl in mahuiçōtl. Auh in iz cà in
icnōquāuhtli in icnōōcēlōtl in āxcān ōconcuic
in ōconmomàcēhui in ĩteōyōtzin in tlācatl in
totēcuiyo inic quinmocētilīlīa quinmocēpānil-
huia in tonāntzin Xantla yclexia; àço quit-
laçòcāmatizquè, àço quimahuizmatizquè inic
nīcān ĩmpampa ōtihuālmohuīcac in tiquin-
momahuizçōtilīco in ticmonēxilīco in motēuc-
yōtzin in motlàtòcāyōtzin: ōtiquinmocnēlīlī

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The same speaker to the governor of the altepetl
and after that to the members of the council.

Oh lord, oh ruler, oh my son,¹⁴ oh my noble,
I (do not wish to) make you ill, to distract
your lordship and rulership. Your mothers and
fathers (those present) here are enjoying your
lordship and rulership. Are they so fortunate
that you come entering here on their account
and they detain you? They owe you thanks. Let
them enjoy your lordship, rulership, and dig-
nity. And as to the humble eagle-jaguar¹⁵ (the
man, or groom) here who today has taken and
enjoyed the sacrament of our Lord by which
our Mother the holy church unites and joins
people, perhaps they will appreciate and honor
the way you have come here on account of
them, that you have come to honor them and
manifest your lordship and rulership. Oh lord
and ruler, your vassals — your fathers, mothers,

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tlācatle tlātoānie in momācēhualtzitzinhuān in
mocrnōnānhuān in mocrnōtāhuān in motēchīuh-
cāhuān: cuix nel tiquinmotlānēhuilia, canel
mocuītlapīlhuān ca mātłāpālhuān, ca tīmpōchōuh
ca tīmāhuēhuēuh, ca mocēhuāllōtitlantzīnco
ca mēcauhyōtitlantzīnco, ca mocuēxāntzīnco ca
momāmalhuāztzīnco catē tlācatle nopiltzīntzine.
Auh ca nīcān anmoyetztcate in antotēucyōhuān
in anquimocuitlahuīa in ītcōca in īmāmālōca in
ātl in tepētl in ōanquihuālmoyācānilitiāquē in
tlācatl in totēlpōchtzin in tōxhuīuhtzin, ōanqui-
mocrnēlilīquē, auh ōanquimicnēlīquē in iz monol-
titoquē in tēnānhuān in tētāhuān in ōquinmo-
caquilīlī in [f.3r] tlācatl in totēcuiyo in inchōquiz in
īntlaōcol, inic āxcān quitīmaloā quimomācēhuīa in
īteōyōtzin inic ōquinmocētilīlī in tonāntzin Xanta
yçlexia in intlācazcaltil in intlācahuapahual in iz cā
in ichpōchtzintli in conētztintli, auh in icnōquāuhtli
in icnōōcēlōtl: tlā conmomācēhuīcān tlā con-

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and progenitors (aides)—owe you thanks. Are you indeed lending yourself to them for a time, since they are your vassals and you are the great tree in whose protective shadow and under whose governance they are, oh lord, oh my nobleman? And here are you, our lords, who care for the governance of the city (the council members), who have brought here the lord, our son, our grandchild (the governor); he owes you thanks, and so do the parents (of the bride and groom) present here whose weeping and sorrow our Lord has heard, so that today those whom they have brought up and raised, the young woman and child (the woman so recently a child herself) and the humble man (the eagle-jaguar), today enjoy His sacrament, by which our Mother the holy church has united them. Let them enjoy your beneficence and your parenthood. This is all

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tīmalōcān in amotēicnēliltzin auh in amonānyōtzin
in amotāyōtzin. Ca çan īxquichtzin ic namēchon-
notlātlaughtilia, ic nicpachoa in amomātzin in
amocxitzin notēlpōchtzitzinhuāne nopiltzīntzine.

Responde à este el Governador.

Ō, Papolōtze, ōticmotlacnēlilī, ōtiquimic-
nēlī in iz monoltitoquē tēnānhuān, tētāhuān,
auh in iz cà in icnōquāuhtli in icnōōcēlōtl, auh
in tochpōch in āxcān ōquimomācēhuìquē in
īteōyōtzin in tlācatl in totēcuiyo, inic ōquin-
mocētililī nenāmictiliztica in tonāntzin Xanta
yclexia: quēn quimonmonequilīlīz in tlōquē
nāhuāquē in īpalnemoāni: tlā ītechtzinco ton-
tochīxcāyecān, àço quinmochicāhuiliz, àço
yēctli qualli quinmomaquilīz in īcāuhyōtzin àço
quinmoyēcòtlatoctilīz in īpan in ītlayecoltilō-
catzin, in mächè yèhuātl in necōni in elēhuilōni,
inic oquinmocētililī inic ōquimomācēhuìquē

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with which I address you, with which I kiss
your hands and feet, my sons, my nobles.

*The governor replies to the latter,
the trained speaker.*

Oh Pablo, all owe you thanks, the parents
here owe you thanks, and the humble man
here and our daughter, who have today en-
joyed the sacrament of our Lord, by which
our Mother the holy church has united them
in matrimony. What will the All-pervasive, the
Giver of life, desire for them? Let us be await-
ing of Him whether He will give them health,
whether He will give them a good portion of
His time (a long life), whether He will guide
them well in His service, which is especially
to be desired, since He united them so that
they have enjoyed holy matrimony. You have

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in teōyōtica nenāmictiliztli. Ōtlacāuhqui in moyōllòtzin notēchiuhcāhue: tlā ximohuetzilti, tlā ximocēhui.

Responde otro principal al mesmo.

Ō, noxōcōyōhue, ōticmocnēlilì in tlācatl in tox-huiuhztzin: auh ōtiquimicnēlì in iz monoltìtoquè in tēnānhuān in tētàhuān in tlācazcaltìquè in tlācahuapāuhquè, auh in tēhuānyōlquè in ōnēltix in ōquinmocaquililì in tlācatl in totēcuiyo in īnchōquiz in īmēlcìcīhuīliz; auh in iz catè in totēlpōch in tochpōch in āxcān ōinmācēhualtic in yteōyōtzin in tlācatl in totēcuiyo in ilhuicahuà in tlālticpaquè, auh in tonāntzin Xanta yclexia in tēchmotquilia in tēchmomāmālia, inic nenāmictiliztica ōquinmolpilì ōquinmocētililì [f.3v] auh ōtitēchicnēlì in timotīāhcāhuān, ca nican ticcēpanmahuiçoà in īteōyotzin in tlācatl

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spoken generously, my progenitor,¹⁶ do take a seat and rest.

Another nobleman replies to the same.

Oh my youngest one, the lord our grandson (the governor) owes you thanks, and so do the parents present here, the raisers and educators of children, and the relatives, whose weeping and sighing have been realized and heard by our Lord. And our son and daughter here, who today have experienced the sacrament of our Lord the Master of heaven and earth and of our Mother the holy church, which governs us, so that it tied them and united them in matrimony (likewise owe you thanks). And we your elder brothers owe you thanks, for here we jointly honor the sacrament of our Lord, and we are enjoying the

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in totēcuiyo, auh tictomàcēhuià in ĩntētlāçòtlaliz
in iz monoltìtoquè tēnānhuān tētāhuān. Ōtimo-
tlacnēlilì notēlpōchtze, tlā ximohuetzilti, tlā
xicmocēhuili in monacayōtzin.

La madre del desposado al mesmo.

Noquichpiltzin noconētzin ōticmocnēlilì
in tlācatl in tlàtoāni in totzontecon in
techmotquilia in techmomāmālia in nican to-
pampa màāquiltìtihuitz, cuix tocnōpil cuix
tomàcēhual in tīcuitlapīlhuān in tiàtlāpālhuān in
tictomàcēhuià in ĩtēucyōtzin in ŷtlàtòcāyōtzin.
Cuix nel techmotlànēhuilia? ca tīmācēhual-
huān ca ĩcūxāntzīnco ca ĩmāmalhuāztzīnco
ticatè, ca techmotquilia ca techmomāmālia.
Auh ōtiquinmocnēlilì in totēcuiyōhuān in qui-
mòtla[to]ctilià in ātl in tepētl: auh in iz catè
in icnōtēlpōchtzīntli in icnōichpōchtzintli in
impampa ic ĩxco titlachià in tāuh in totēpēuh,

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charity of the parents present here. All owe you thanks, my son. Do take a seat and give your body rest.

The mother of the groom to the same.

Oh my male child (my son),¹⁷ the lord ruler, our head who governs us, who has come entering here on our account, owes you thanks. Are we his vassals so fortunate as to enjoy his lordship and rulership? Is he indeed lending himself to us for a while? We are his subjects and in his charge, for he governs us. And our lords who guide the city (the council members) owe you thanks, as do the humble young man and woman here on whose account we now face (the assembled) city,¹⁸ because they have enjoyed the sacrament of our Lord the Giver of life, because our Mother the holy church

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inic ōquimomàcēhuìquè in ĩteōyōtzin in tlācatl in totēcuiyo in ĩpalnemoāni. Auh inic oquin-mocētililì nenāmictiliztica in tonāntzin Xanta yclexia, àço tocnōpil àço tomàcēhual mochīhuaz. Auh ca nō nicān ticcuì ticānà in mīhiyōtzin in motlātōltzin in titēnānhuān in titētàhuān. auh in tēhuānyōlquè, ōtochnōpiltic ōtomàcēhualtic, tlā tictocuiltōnōcān tlā tictotlamachtīcan inic nican ōtēchmocēpantlālilì in tlācatl in totēcuiyo noquichpiltzin tlaçòtli tlācatzintli, yēctli oquichtzintli: mā ximocēhuìtzino, mā xicmocēhuili in monacayōtzin.

Mā ximēhuīltitiecān nopīltzintzīne, namēch-onnotlapololtilīz ca ye imman in. Quēn anconmomachītià in amonācāyōtzin? Cuix tepitzin yēctli qualli ōāmēchmomàcēhualtilì in ĩtēchicāhualiztzin in tlācatl in totēcuiyo? Ca çan ĩxquichtzin inic nicnepechtēquilia in

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has united them in matrimony. Perhaps it will become our good fortune. And here also we the parents profit from what you have said, and it has been the good fortune of the relatives (to hear it). Let us rejoice that our Lord has brought us together here. My male child, precious personage, proper man, do rest, put your body to rest.

Pablo's greeting to the company.

Do remain seated, my nobles. I (do not wish to) distract you. It's already late. How do you feel? Has our Lord given you the good fortune of a bit of His good health? That is all with which I bow down before your dignity and kiss your hands and feet.

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amomahuizçōtzin, nicpachoa in amomātzin in
amocxitzin.*

R^a.

[f.4r] Ō, Papolotze otiquīyōhuì, òtitechicnēli:
ca tel tepitzin tictomàcèhuià in ìtēchicāhualiztzin
in ìpalnemoāni in nican òtechmocēpanilhuīco.
Quēnin? Quin ye imman in tiquīztihuitz tocnīuh-
tze? etts.†

* The word appears to read *anocxitzin*, but this has to be a copying error. A Spanish translation follows this paragraph, which is omitted here.

† A Spanish translation follows this paragraph as well.

PART I: THE PRESENT

Reply.

Greetings, Pablo. Thank you, yes, we are enjoying a bit of the health of the Giver of life, who has united us here. How then? Not until now do you come by, friend.

*Lo que dicen los cihuàtlanques a los P^{es}. de la que
es pedida del Rey de Tetzcuco.*

Tlācatle, tlātoānie nopiltzīntzine cihuāpille tic-
nepechtēquilià in tēucyōtl in tlātōcāyōtl, ticpachōà
in amomātzin in amocxitzin, ca nican amīxpan-
tzinco òtēchvalmihuālì in tlācatl in tlātoāni .N.* in
conmopachilhuia in ātl in tēpētl in amochāntzīnco
in Ācōlhuàcān Tetzco, ca quimìtalhuia: Tlā
quimocaquītīcān in tlācatl in tlātoāni in ātl ìtic
onmotlàpielia in tochān in Mēxìco Tēnōchtitlan,
īhuan in toquīzcān in toyōlcān in Ātzaqualco,
in tlācatl .N. īhuan izcihuāpilli .N. canel yè inīc

* The writer is using a Spanish convention here: “N” for
“Nombre,” meaning in effect “insert name here.”